SOCIAL PROGRESS

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SOCIAL PROGRESS

J. A. STEVENSON.....Editor

ELSIE G. RODGERS.....Associate Editor

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Finally, Brethren

THIS is my last official message as Editor of this magazine. I find in my soul those cross currents of pleasure and pain that are the result of the pleasure which comes from laying down a responsibility and the poignant pain which comes from the loss of a great privilege.

My mind is exulting in the remembrances of the many generous, social-passioned souls who have made this magazine possible and powerful through their gratuitous contributions. Special gratitude is expressed to my tireless coöperator, Miss Elsie G. Rodgers, and to my secretary, Mrs. Harold Harder, for their enthusiastic and capable assistance. My heart has been continually warmed by Dr. Harold McAfee Robinson for his unfailing support and encouragement and by the many friends who have found time to send messages of confidence and encouragement. There is also a feeling of gratitude to those who have, occasionally, sent in some caustic criticisms and have enabled me to see myself as some others have seen me.

It is with soul-deep, satisfying joy that I hand my editorial pen to Dr. Charles J. Turck who succeeds me as Editor. He is a brother greatly beloved, and it is my privilege to cast upon him whatever I possess in the way of an editorial mantle, asking of you the same sympathetic coöperation that you have given to me, and asking God to use him as a great and powerful ambassador of Christ to help all of us to a better understanding of the

Gospel of our Christ, to a richer experience of his fellowship, and into a more worthy service in expanding the Kingdom of God. With a constantly growing faith in the possibilities of this magazine, I am making this last request of the pastors of our churches, that they secure large subscription lists in their congregations.

May God grant that under the new alignment of the forces of social education in our church and under new leadership, there may come a new era of progress in the Kingdom. Shall there not be a new eagerness and a new honesty in facing frankly the cold, stern, distressing facts of a martial-minded, hell-bent world! We dare not neglect the fact that the kingdoms of this world are making unparalleled preparations for an unparalleled world tragedy; the fact of a God-forgetting, money-mad, economic obsession; the fact of countless millions enslaved by a passion for soiled recreations; the fact of great governmental powers obsessed by an ignorant mania for alcoholic produced revenue; the fact that the smell of the sin of the world rises to the gates of heaven.

May we be driven to a Gethsemane understanding of sin, to the Savior from sin, and to a complete surrender to the will of God so that we will do His will even if called upon to live sacrificially for it. Then shall we not so much blame the world for her sin as we shall seek the causes of this world tragedy in the futilities of the church and in ourselves. The conversion of the world is undoubtedly closely related to the penitence of the church. May there be born of this penitence a new understanding, a new purpose, a new power to seek first of all the Kingdom of God and his righteousness. God help us to mediate to the needy world by lip, by life, and by community, Christian coöperation, the redeeming grace of God. This will mean a reproduction of that compassion for the poor, the "shuddering" to whom the Gospel was first preached. God help us to so lure by our intelligence, our spirit, and our sacrifice the wandering kingdoms of the world to the Great Transformer that He may make of them the Kingdom of God "which is righteousness, joy, and peace."—J. A. S.

A Confession and a Petition*

ALMIGHTY AND ETERNAL GOD, *before whom the nations rise and fall, who presidest over the destinies of men, we confess in shame and humility before Thee that we have wandered from Thy ways and forgotten Thee in the councils of the nations. We have put our trust in the gods of this world and have taken refuge in our instruments of violence by which we destroy our brothers. God have mercy upon us!*

Renew our faith in Thy power to establish justice in the place of injustice, peace in the place of war, and goodwill in the place of bitterness and fear, if we will but submit our ways to Thy will as revealed unto us in Jesus Christ. Raise up in Thy Church which bears His name prophets and martyrs who shall be loyal to Thee in the face of persecution, and worthy of our heritage. We would declare Thy power to all nations and Thy salvation to all men.

Make Thy way clear before us, O God, in a world of bewildering confusion. Give us grace to become and remain good servants, more completely surrendered in our devotion, to the end that Thy Kingdom may come and Thy Will be done in earth, through Jesus Christ, our Lord. Amen.

* From Federal Council Armistice Day Message reprinted on page 21 of this issue.

A Tribute

ON SEPTEMBER 23, 1936, the Board of Christian Education met at luncheon to do honor to a member of its staff who on December 1, 1936, will retire from active service. The General Secretary, presenting a book in which the names of the Board and Staff members present were inscribed, paid this heart-felt tribute:

JOSEPH ALBERT STEVENSON

. . . General Director of the Department of Social Education (Moral Welfare, prior to 1934).

For six years your voice has been our voice in proclaiming that the kingdom of heaven is at hand. Your voice is the voice of youth, confident and ringing. Youth has heard it and rejoiced, and in its message thousands no longer young have seen again the visions of youth. Faithful householder, bringing forth out of your treasure things new and old, grow old along with us in the dream that the best is yet to be, as the Church becomes "instructed unto the kingdom of God."

Social Education and Action

By Harold McAfee Robinson *

THE organization in the Board of Christian Education, by action of the General Assembly of 1936, of a department of Social Education and Action, taking over and enlarging the functions of the department of Social Education in the Board of Christian Education and the Unit of Social and Industrial Relations in the Board of National Missions, throws up again the eternal question of the torch and the fire, the creation of an organization as the instrument of a spiritual impulse and the release of that impulse through the organization without smothering its fire. Every Presbyterian minister and by the same token (but the suggestion makes greater display of the genial optimism which has been such a deplorable characteristic of American thought in the last generation) every ruling elder ought to read and meditate the full text of the General Assembly's action in Part I of the Minutes for 1936, pages 198ff. By the same token, also, every Presbyterian minister and elder would do well, as a further interpretation of the General Assembly's action, to read the report of the Standing Committee on Social Welfare to that General Assembly, Part I of the Minutes, pages 149ff.

These General Assembly actions form the basis upon which the Board of Christian Education at its semi-annual meeting on September 23rd set up its new department of Social Education and Action. In doing so, the Board adopted an interpretative statement which is printed in full in MONDAY MORNING for October 5, 1936. That statement, after describing the status of the department, discusses the specified fields in which the department is to operate and its procedures in those fields.

The procedures are two-fold, research and educational. Research procedures are those "which will be effective in the collection, analysis and publication of objective and reliable facts in the whole field of the department's function." A primary function of the department is, then, to compile and make available to the

* General Secretary, Presbyterian Board of Christian Education.

Church the facts in every social situation within its range. It remains to be determined whether the department will have its own director of research or whether it will be possible to carry on this research function in coöperation with some agency already established. But the facts must be *objective and reliable.* It also remains to be determined by what method these facts shall be made available—through SOCIAL PROGRESS? through special bulletins? A way will be found to lay the facts before the Church.

It is in respect to the educational functions of the department that I wish to say an especial word. In the official statement the following language is used of the educational procedures of the department:

> "Educational procedures, i.e., those procedures which will be effective in presenting to the Church the objective and reliable facts in the whole field of the Department's function, together with statements and interpretations of the Christian religion with particular respect to (1) life in the Christian community itself; (2) the relationship of the Christian community to human society. Such presentation to the Church of facts and interpretations will be in order to education, that is, in order to produce self-chosen Christian judgments, attitudes, and actions, personally and socially, within the Christian community itself and in human society."

Every word in this statement is carefully chosen.

Along with the facts are to go statements and interpretations of the Christian religion. Neither the staff of the department, the supervisory committee in charge, nor the Board of Christian Education will evolve these statements and interpretations of the Christian religion. From time to time the General Assembly has declared itself with respect to the meaning of the Christian religion for this or that aspect of the social situation. Such declarations of the General Assembly will constitute a standard body of statement and interpretation for the department and the Board. The official statement adopted by the Board says, on this point:

> "Since the Board of Christian Education is an agency of the General Assembly and wholly responsible to it, the Board in its Committee on Social Education and Action and in its Department of Social Education and Action will be governed

in its statements and interpretations of the Christian religion with respect to the Christian community in itself and for human society by the deliverances of the General Assembly, which are now published separately and in convenient form under the title 'Official Pronouncements of the General Assembly of the Presbyterian Church in the U. S. A., Relative to Social and Industrial Relations and Social and Moral Welfare 1910-1936.' These deliverances do not, indeed, bind the conscience of individual Christians but they are regulative of the purposes and program of the Board of Christian Education in the whole field of operation assigned to its Department of Social Education and Action."

These statements and interpretations of the Christian religion are, first, with particular respect to "*life in the Christian community itself.*" That is to say, they deal first of all with the quality of life in the visible Church, regarded as a divine society or Christian community. The first concern of the Christian Church must be for the quality of its own life. There is in our day a very wholesome longing to explore again the life of the early Christian community, rediscover the elements which gave such buoyancy and joy to its life as a society, and come again into immediate touch with the sources of its life "hid with Christ in God." There is little use in discussing the function of the Christian Church in the world until we have come to some understanding of the fact that it is, in the long run, the quality of life within the Christian community which teaches the world. The corporate witness of the Church's faith and life is the great witness. Jesus said, "Ye are the salt of the earth: but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out and trodden under foot of men." It is the saltness of the Christian community, the society of the disciples of Jesus, which affects the world. But if the Christian community has lost its savor, it is good for nothing. The first concern of the department is, therefore, the quality of life within the Presbyterian Church in the U. S. A., as a part of the visible Church, as a Christian community within the larger community of Christians throughout the world.

These statements and interpretations are, second, with respect to *the relationship of the Christian community to human society.*

To use again the imagery of Jesus, the Christian community is salt in the world. It is light in the world. The parables of Jesus on the Great Day of Parables give us clues to the way in which the Christian community, "the kingdom of heaven" on earth, grows in the world. These parables should be studied and restudied in this hour. One thing seems to be certain—the kingdom of God does not grow by analyzing the laws of the kingdom of God, that is, the principles which govern life within the Christian community where God's will is law and gospel, and laying them down upon an alien society. "The kingdom of God is within you" in the sense that it rests on the voluntary allegiance of its members. No progress will be made, in the long run, by an external imposition of the principles of the kingdom of God on men who do not have it within them. But the Christian community does have a glorious and inescapable responsibility to be the salt and light of human society.

Now, the presentation to the Church by this department of the facts, the statements and the interpretations is "in order to education, that is, in order *to produce such self-chosen Christian judgments, attitudes, and actions*, personally and socially, within the Christian community itself and in human society." The department will tell no man how he ought to judge, or what he ought to think or do. Not even the actions of the General Assembly bind the individual Christian conscience in these matters. But the department, acting under the declarations of the General Assembly which are binding upon it, will try to serve the Church by preparing materials and opening discussions in such a way as shall be favorable to the production of *self-chosen* Christian judgments, attitudes and actions.

If you have read thus far, perhaps your mind has gone back to the introductory statement, and perhaps you are wondering whether the fire had gone out, leaving only a blackened torch. I hope not. I have been trying to describe the kind of a torch along which the fire will burn. It seems to the Board of Christian Education that it is of the utmost importance to get principles straight before we start our march with flaming torch in hand.

Now for personalities. The Board elected Dr. Charles J. Turck, late president of Centre College, as the general director of its new Department. Dr. Turck is already widely known in the

Church for wise social-mindedness and his great abilities as an educator, administrator, and public speaker. He is a ruling elder, a lawyer by profession, who before going to the presidency of Centre College was dean of the law school of the University of Kentucky. Dr. Turck comes to his new duties late in October or early in November. Associated with Dr. Turck in the direction of the new department will be Dr. John McDowell, for so many years the voice of the Church in interpreting the Christian religion with respect to social and industrial relations. On October first, Dr. McDowell transfers his relationship from the Board of National Missions to the Board of Christian Education, except that he will retain his very important connection with the James N. Jarvie Commonweal Service in the Board of National Missions. The Board of Christian Education is very happy to have the wise counsel in this new venture of so distinguished, able and experienced a leader as Dr. McDowell. Miss Elsie G. Rodgers, for some years director of education in the department of Social Education of the Board of Christian Education, will continue a similar relationship to the new department, and will render indispensable service in the preparation of educational materials. It may be that a director of research will soon be added to the staff.

The Board in undertaking the responsibility laid upon it by the General Assembly declared:

> "The Board of Christian Education is gravely conscious of the great responsibility which the General Assembly has laid upon it in the erection within it of this unified Department of Social Education and Action, and also of the great opportunity involved in that responsibility. There is nothing more urgent for the Christian Church, in days such as these, than a diligent study of the Christian religion, particularly in respect to the meaning of the Christian community for itself and for human society, and a rededication of Christian people to that denial of self which contains, under God, the seed of a new life for the individual, for the Church, and for the world. The Board of Christian Education, therefore, solemnly undertakes the discharge of the commission given it by the members of the Presbyterian Church in the U. S. A. through the General Assembly, and invites the sympathetic understanding, the prayers, the support and the coöperation of the whole Church

in this enlarged enterprise so fateful for the life of the Church and the world."

Dr. Joseph A. Stevenson, who six years ago succeeded Dr. J. W. Claudy as the general director of the Board's department of Social Education, retires, at his own request, on November 30th. For some years Dr. Stevenson has wished to be relieved from the very heavy duties of his office, but willingly stuck to his guns until the future of the department was assured. On another page will be found a transcript of the inscription in a book of remembrance presented to Dr. Stevenson at the meeting of the Board which accepted his resignation. This is written with the consciousness of the fact that it will fall under the editorial eye of Dr. Stevenson and that he will at once reach for his blue pencil, but I warn him now that if he changes this copy in a syllable, not to say a line or a sentence, I will subject him to appropriate administrative discipline between now and November 30th. Dr. Stevenson has rendered a great service to the Church in these six years, and not least of all to the young people in summer conferences, in high schools, colleges and universities. We are sorry to see him lay down these burdens which he has borne so cheerfully and so manfully. We will never forget how he bore them, nor will we ever consciously fail to put our necks under the yoke in the triumphant confidence that it is the yoke of the world's bitterness, woe, and sin which Jesus invites us to share with him in order that we may find rest unto our souls.

For Peace Study and Debate

The Neutrality Policy of the United States, compiled by Julia S. Johnson, H. W. Wilson Company, New York, 1936.

Those who believe that a strong neutrality policy should be established by the next congress while we are still free from the pressure of war hysteria, will find interest and help in this recent volume. It is one of the "Reference Shelf" series and contains summary of arguments, affirmative and negative, expert opinion on the various aspects of the problem. A bibliography of up-to-date material makes this book most useful for study or as source material for debate.

ARMISTICE SUNDAY, NOVEMBER 8, 1936

Beyond Remembrance, a service of worship has been prepared for church use on Armistice Sunday or in any other gathering in the interest of peace. Through hymns and confession, scripture and prayer, the theme, "Without justice, there can be no peace, constantly recurs. The worshiper is confronted with the fact that any tribute to our war dead is futile unless it goes beyond mere remembrance of brave deeds to the discovery and conquest of the injustices and frictions which breed conflict.

A copy of the service should be in the hands of each worshiper. They may be secured from any Presbyterian Book Store, single copy 2 cents; 12 copies or more, 1 cent each.

Economic Aspects of War

By M. C. Waltersdorf*

THE history of mankind has been in a large measure the history of war. The persistence of war cannot alone be ascribed to the mere brutal or combative instincts of man, but to the fact that formerly certain advantages seemed to be derived from war. Private war, as an accepted institution for settling difficulties, has long since disappeared largely because of the recognition of individuals that on the whole it does not pay, and that it is not conducive to the best interests of even the victor. On the other hand war among nations still prevails. Without the ostensible benefits which were supposed to accrue to nations from wars, this persistency could hardly be explained.

War has often led to conquest and the victor, at least, gained economic advantages through the acquisition of territory or the rounding-out of the national domain. Even in our country not a small part of our continental empire is the result of war. What is true in the United States applies with equal or greater force to many other countries past and present in the formation of their colonial empires, most of which have been won at the point of the sword. While it may not necessarily be true that trade follows the flag, it is scarcely open to question that the acquisition of colonies throughout history has been sought for the purpose of securing not only the provision of war materials but also the development of foreign markets. Is there any wonder that the efforts of nations to wage wars has been so persistent, particularly when the anticipated reward has been so great?

War Gains an Illusion

Within a country itself apart from all colonial or foreign relations other economic advantages have often been associated with war. One of the most important reasons why war has been popular is to be found in the general rise of prices which invariably accompanies war activities. War dislocates the normal

* Professor of Economics, Washington and Jefferson College, Washington, Pa.

equilibrium of production and consumption. It reduces production because of the presence of the worker at the front, and because of the enormous demands of the government for supplies and munitions, consumption is increased.

Revenue must be raised in amounts sufficient to insure the efficient conduct of war. These demands for revenue may be met by taxes and loans. In dire financial straits a nation may also resort to the direct issue of fiat paper money. The history of wars has revealed that it is not feasible to raise all the funds necessary to the successful conduct of a war by taxation alone. The cost of modern warfare is stupendous, and if all the revenue needed were raised by taxation industry in all probability would be crushed. Taxation so excessive as to discourage production would be likely to lose a war. So long as the profit motive prevails in the business world taxation which leaves no profits for producers, and no wages for laborers, discourages production. Excessive taxation, moreover, tends to restrict consumption, for if the increased purchasing power which exists in time of war is largely taken away from the people again in the form of taxes, they obviously cannot spend it. If the spending power of the people is curtailed, their demand will be curtailed correspondingly.

While it would be impracticable to raise all revenue to carry on a modern war by taxes and a reasonable amount of borrowing seems justified, the use of public credit in financing a war is one of the chief factors in bringing about inflation which causes a rapid rise in the cost of living and of the cost of waging a war.

The new purchasing power created by war financing passes unevenly into circulation. Prices rise irregularly, wages and salaries lag behind, while interest contracts which are payable in dollars, pounds, or other units of money, are unchanged and not affected by the fact that the dollars, because of higher prices, buy less of other commodities. Rising prices exert a different influence on various classes in a community. Nearly always the business man who purchases his materials at one level of prices and sells the finished product at a higher level benefits, while people living on salaries, wages, and fixed incomes suffer. Some classes are impoverished, while others appear to grow rich, and some actually become wealthier. This breeds profiteering and enables some to make huge profits without giving a corresponding return.

Industrial Prosperity Demands Peace

Wars no longer pay in the sense in which they formerly paid. Owing to the increasing interdependence of the economic life of the world, war is becoming unprofitable to all concerned. Every nation has the economic basis of its prosperity interwoven with that of its neighbors. Commerce itself is dependent on an interchange of goods. Rapid transportation has led to greater and greater specialization in production, resulting in production in excess of domestic demands along certain lines. This makes it necessary for nations to maintain markets and secure the necessary raw materials for production. Foreign markets and the free flow of trade are obstructed by war and the nationalistic policies which are encouraged by the war system. The normal development of specialized industries is also obstructed. The need to be self-sustaining causes nations to carry on industries for which they are not suited. Thus production of the type of goods which the country is best fitted to produce is less than is economically desirable. This tends to raise the prices of goods and to restrict trade.

Today industrial prosperity not only requires peace but active coöperation among nations and national policies that consider the interest of all the countries concerned. The post-war years have unquestionably revealed the fact that an economic depression in one part of the world has its repercussion in other parts. The inability for example of the people of Russia to buy tea depresses the tea industry in India so that the people of India have less money with which to purchase cotton goods manufactured in England. This in turn makes for unemployment in the cotton-manufacturing centers of England, and consequently a decline in the demand for cotton raised in the United States with a resulting decline in the prosperity of the American cotton growers. In numerous ways this economic interrelationship on the part of nations can be shown.

War Disrupts the Economic Structure

During a war nations may be driven to live largely on their own resources, but this condition of self-sufficiency, incomplete as it may be, is attained only at the cost of hardship which sooner or later becomes intolerable. Even after a war, attempts to seek

prosperity by a policy of economic isolation prove a failure. Great developments in science, transportation, and communication have linked together the different nations of the world into a compact family of economically interdependent nations. This together with greater industrialization throughout the world and technological innovations in production have brought about greater interdependence and interrelationship among nations, so that the interest of any particular nation is bound up with the interests of all.

War stimulates the expansion of industry and production, thus necessitating the development of foreign markets for the sale of surplus goods. As a result of this nations are inclined to adopt strong nationalistic policies in endeavoring to protect their own interests. By high tariffs each nation seeks to preserve its domestic market and sell its surplus in a foreign market. However, when each nation raises its tariff wall in an endeavor to exclude all foreign goods and sell its goods in a foreign market, trade cannot flow between nations and the foreign market is destroyed. Such discriminatory measures also breed retaliation and interference with the normal laws of economics, and once put into operation tend to multiply and create international ill-will. Moreover, the aftermath of a war with its customary problems of currency depreciation, exchange difficulties, disruption of monetary standards and price levels, war debts, dislocation of trade balances, and other difficulties are further evidences of the disrupting influence which a great war has upon the modern economic world.

There is a widespread recognition that war is not compatible with the best interests of nations. There is a question, however, whether a sufficiently large proportion of the commercial and financial interests of the world and of the governments which come under their influence, have reached the point where they are willing to pay the price of assured peace by a modification of certain economic policies which tend to make for war. While business interests in general are likely to suffer severely from war and the maintenance of a war system, certain groups supplying munitions and supplies profit directly from war and war scares. There is little doubt that some interests have exerted a profound influence in opposition to the passage of legislative measures designed to restrict or abolish war, and have encouraged war talk

and preparedness programs. Since the size of armaments depends somewhat upon the fear that war is imminent, there have been times when war propaganda has been used to stimulate international animosity. War scares tend to dislocate normal world trade because certain nations affected by these scares will buy more airplanes, small arms, ammunition, cotton, scrap iron, oil, nitrate of soda, and other war supplies and implements of destruction, but perhaps fewer of the ordinary commodities that constitute the normal bulk of foreign trade. This also produces an atmosphere of economic uncertainty and increases the hazards of transfer in the case of unfavorable balances. The perennial talk of the possibility of war between Japan and Russia and between Japan and the United States has no doubt been a handicap to commerce in the Pacific. There is no valid reason for war or even talk of war between Japan and this country. Japan is our best customer in the Orient and there is every reason why the two countries should maintain friendly relations.

War Costs—Past and Future

A highly developed civilization makes a modern war economically undesirable because of its huge cost. If the peoples of the world had an adequate understanding of the consequences of war, it is doubtful if they would permit their leaders of political power and influence to thrust their countries into a state of hostilities, particularly without the maturest deliberation. Modern wars have become exceedingly costly because of the progress of science and the control of man over the forces of nature. Instead of the combat of man with man, each equipped with a spear and shield, in rudimentary fashion, highly complicated and technical war machinery is now used including great battleships, dreadnoughts, tanks, poison gas, airplanes, and the like. A daily war under modern conditions involves a greater destruction of wealth than a year's war in former times. As a result a protracted conflict today threatens to consume the whole of the accumulated capital which it has required generations to amass. The World War brought half the world to the brink of destruction, and if it had lasted much longer would have destroyed civilization itself.

The figures that may be presented to show the costs of a great war are both incomprehensible and appalling, and yet they fail

to take into account the effect of war upon life, human vitality, ethics, morality, economic well-being, and other activities and phases of human relationships that usually are disorganized and injured by war. It is evident that the real costs of war cannot be measured by the direct money outlays of belligerents. It is possible that the very breakdown of modern economic society may be the price exacted. The direct money costs for war, its preparation, and aftermath, are not the only consequences to which economic importance may be attached.

The needs for safeguarding the patrimony of a nation are important. The possible effects of war upon the potential sources of revenue cannot be disregarded. The decrease in productive capacity arising from the destruction of capital and man power is a factor which presents itself. Moreover, the disarrangement of trade and commerce; the diversion of industry from productive enterprises to those producing for destruction; the decreased productive capacity of those left deficient morally and physically; the destruction of the strong manhood which leaves a large number of weaklings to propagate the race; and the sums which must be spent to care for those left dependent or partially dependent all must be considered in estimating the total costs of war. These results obviously handicap a nation in raising funds to carry on many progressive enterprises demanding its support in normal times.

War costs which affect the lives of millions of people should be a matter of vital concern to all thoughtful citizens. It has been estimated by statisticians that the total cost of the World War amounted to over $337,000,000,000. Additional billions have been spent for purposes which can be traced directly to the war. The costs of a war do not end with the signing of a treaty of peace. They continue for generations. It has been estimated that by 1945 we will have paid the veterans of the World War over $21,000,000,000. Sixty-five years after the close of the Civil War we paid pensions to the veterans of that war amounting to $125,000,000. One hundred and twenty years after the close of the War of 1812 we were paying $6,000 to the pensioners of that war. In 1934 our total expenditures for veterans of all wars was approximately $1,000,000,000.

(Continued on page 25)

Pathways to Peace

By Paul S. Wright *

THE epic of engineering is a heroic tale often sung in poetry and celebrated in prose. It is the romance of super-men, who, in the words describing the builders of the Panama Canal, "Specialize in doing the wholly impossible." They match their endurance and skill against the mountains and the valleys and acknowledge no feat, however incredible, to be beyond them. There is a reference in an ancient prophecy, written long before the day of scientific engineering, to a highway that should be built, broad and level, from the inhospitable land of captivity to the home land, the country of the heart's desire. These are the remarkable words of the Prophet:

> "In the wilderness clear you the way of the Lord,
> Make straight in the desert a highway for our God.
> Let every valley be raised up,
> And every mountain and hill brought low:
> Let the uneven ground become a plain,
> And the rugged heights a valley.
> Then shall the glory of the Lord be revealed,
> And all flesh shall see it together."

Of this highway now in process of construction, leading across the difficult terrain of a war-desolated world to the realm of enduring peace, I should like to speak to-day.

The spirit of those who build the pathways of peace is the spirit of the engineer. They too face the difficult with a cheer, and acknowledge no worthy achievement as beyond them. They also "specialize in doing the wholly impossible." "The elimination of war and the establishment of lasting peace are impossible!" you say? "Then let us set to and accomplish them," reply these engineers of human fate. That wars always have been, that they threaten now, thus far truth must grant; that they shall be forever, this we challenge.

* A radio address by the Rev. Paul S. Wright, Pastor of the First Presbyterian Church, Oklahoma City, Oklahoma, delivered under the auspices of the Y.W.C.A. over Station WKY, on July 3, 1936.

Perhaps nothing is more necessary to the cause of peace to-day than the assurance that wars are not inevitable. They are the result of causes which are clearly defined, and which can be removed. The factors which engender conflicts are not impersonal and uncontrollable, like volcanic explosions of nature, but they are human, and subject to the control of human agencies. War, like disease, was once taken for granted; now, after careful diagnosis, it is accepted no longer as an irremediable curse. It is a human problem; and its cure through economic, political and social readjustments may be accomplished. If it be contended that it is inevitable because "human nature is what it is," then let it be answered, that nothing in the past has changed so significantly as human nature; and the promise of the future lies in the plasticity of the soul-stuff of mortal men.

The method of our work will likewise be the method of the engineer. There is much blasting to be done, and great "fill-ins" to be made as we build the pathways of peace. Huge mountains lie in our way which must be dynamited, deep valleys which must be bridged, ere that noble highway "stretch from sea to sea and from the river unto the ends of the earth." But even now we may hear the reverberations as determined engineers blast away at toppling rocks. The ancient sanctities of war have been demolished. No longer do we rear altars to blood bespattered gods and sacrifice there the tender flesh of our sons. In the name of the high God, we repudiate the evil gods of battle. It is Christ or Mars, but the issue now is clear,—we cannot serve both. Tough-minded realists, whether historians, novelists or philosophers, have exploded the glorious war-myths. With the precision of an autopsy, to change our figure of speech, they have stripped from Mars all that made him beautiful, and have exposed his ugly system of sinews, arteries and viscera. We now know the anatomy of war. Hideously revealed are the follies of statesmen, the greed of competitive commercial enterprises, the artificially created hates and fears, the venal whispers of "merchants of death," the cheat of bombastic patriotism. The youth of our land, with energy and originality half play and half passion, laughingly blow sky-high the silly-solemn pretensions of war-makers and war-profiteers. Youth are laughing down the ancient obstacles to peace. The sound of blasting is in many hills; the prophecy is

being fulfilled that "mountains shall be brought low."

No less bravely are chasms being spanned. Men of good will stand shocked before the anomaly of a world enmeshed in an increasing network of communications yet tending toward division into isolated and self-contained national groups. They insist that the means of international communication shall be made agencies of communion, of mutual understanding and concern. They are engineers of the spirit who lay their piers deep upon the bed-rock of friendly reasonableness, and not on the sand of force; who believe therefore in the power of conferences and courts of international justice, rather than in cannon and sword. By patriotism they mean love of country, and thus feel kindly to those who, like them, love their native land. They sense the truth that there is an elemental kinship among mankind, and they refuse to be sundered from cousins of other lands by mouthy talk of "national sovereignty." They know that on this little planet, the fate of one is the fate of all, and they make common cause with all men for the sake of all men. Thus they "exalt the valleys," they bridge the chasms with sanity and love.

This highway must run by every home and hamlet and through every human heart. Too often we have misjudged its direction, though we have been certain of its goal. We have charted its course past the conclaves of generals and admirals, thinking help would come from them; we have built it hard by the halls of statesmen. When it seemed not to lead to the land of peace, we laid the blame at their doors. We were enraged that armament makers tampered with it, when it ran past blast furnaces and explosive manufacturies. But the fault was ours. The pathway to peace, if it is to reach its goal, must lie through the heart of every man. Each is responsible for constructing his section of the highway. That means he will do some intelligent thinking about war; he will keep a clear head and an unspoiled heart when all about him may be losing theirs, and for the white cause of peace will stand ready to surrender all.

In the days of the terrific battle of the Marne, the French stopped the advancing foe with the desperate words, "They shall not pass." In the same spirit, as we see the war flags unfurled on many frontiers of the world, we too shall say to the invading spirits of war, "You shall not pass."

The Churches of Christ in a World of Conflict*

An Armistice Day Call to the Churches

DURING the past year the world has been in grave danger of slipping into the abyss of general war. There have been causes more ominous and provocative than the assassination of an archduke in 1914. Rumors and threats have abounded. And yet the world has come through without such a catastrophic plunge as has been feared. The causes have persisted, the arms have been poised, everything has been ready; but there has been at the same time a widespread determination that there shall not be general war and the recent international coöperation for stabilization of currency has eased serious economic tensions. The forces of peace have not won final victories; but neither have they been defeated. Their final victory will be achieved as they add year to year of substituting their ways for the ways of war.

It is not too late to prevent general war. Even in most of those nations which seem to have gone war-mad, there are thousands who have not bowed and who will not bow the knee to Mars. The Churches of Christ have a saving witness to bear to the world, and if they bear it now in action as well as in resolution, they may save the world from a holocaust.

To accept a counsel of despair when clouds gather and storms break is to deny faith. The Christian's faith in justice and goodwill is as valid and necessary when violence and hate become active as when they are quiescent. When men in the frenzy of fear tend to resort to the pagan ways of the world and its machines of destruction, the churches must proclaim firmly and clearly "The Lord thy God reigneth." They proclaim that fact as a judgment, as a warning and also as the basis of their faith that God's way of dealing with the sins of injustice and war will prevail and that war is not inevitable.

* The Annual Message issued by Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York, N. Y. Single copy, 5 cents; $2 a hundred; reductions for quantity orders.

The Churches of Christ must emphasize and rely upon God's way of purging the world of its greatest social evils. Unless they do so, they will both fail the world in its hour of crisis and betray their own deepest convictions and loyalties.

The Churches' Faith

The Churches have declared their faith and have repudiated war in their official statements of conviction. Characteristic of these Christian judgments are the following:

Lambteh Conference of Anglican Bishops, 1930: "War as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ."

Congregational and Christian Churches, 1934: "The cleavage between the way of Jesus and the system of war is clear. We of this Council are convinced that we must now make this declaration: 'The Church is through with war!' We of this Council call upon the people of our churches to renounce war and all its works and ways and to refuse to support, sanction or bless it. The mind of our Church, in so far as this vote reveals it, has moved to this solemn conviction."

Presbyterian Church in the U. S. A., 1934: "In view of the prevailing dangerous war psychology among the nations, their spirit of self-seeking nationalism and war-provoking programs of armament expansion, in the name of Christ and of country (the Presbyterian Church in the U. S. A. in General Assembly) declares anew its break with the entire war system . . . Christians cannot give their support to war as a method of carrying on international conflict."

Northern Baptist Convention, 1935: "Modern war is . . . incompatible with the Gospel of Jesus Christ and in every respect contrary to God's plan for all mankind."

Methodist Episcopal Church, General Conference, 1936: "War as we now know it is utterly destructive. It is the greatest social sin of modern times; a denial of the ideals of Christ; a violation of human personality and a threat to civilization. Therefore, we declare that the Methodist Episcopal Church as an institution does not endorse, support or purpose to participate in war."

The world has heard these bold pronouncements which represent the conscience of the churches. Serious-minded people ask what meaning such statements have in the face of the terrible facts of the present international situation. To what extent will the behavior of the churches be consistent with their conscience when conflict deepens?

The Church Is Set in a World of Conflict

Italy has invaded Ethiopia with bombing planes and poison gas and has seized territory, taking a nation, in the face of the moral condemnation of most of the peoples of the world.

☼

Germany's troops have occupied the Rhineland zone demilitarized by treaty agreement. Moreover the German Government has been re-arming and has extended her period of conscription from one to two years.

☼

England is placing large orders for war equipment; some plants are working night shifts.

☼

The London Naval Conference broke up without extending the restrictions of the Washington Treaty of 1922 or accomplishing any other significant agreements.

☼

Japan is involved in unrest in north China which may at any time result in open military hostilities.

☼

Russia and Japan exchange protests over incidents in Outer Mongolia and along the Russian-Manchurian border.

☼

The devastating civil war in Spain has aggravated the bitterness of class antagonisms in other nations, thus increasing the danger of civil strife over a wider area.

Munitions makers are still free from international control and largely free from national control, except in specific situations.

☼

Our own Congress has appropriated over a billion dollars to pay for national defense next year, a 300 per cent increase over 1913 and a 60 per cent increase over 1932.

☼

Influential members of the Senate and others have made inflammatory speeches against Japan.

☼

The American Navy continues to build types of craft useful for carrying on naval warfare in distant foreign waters but unnecessary for the defense of our own shores.

☼

The War Departmet is extending its hold on our schools and colleges through an expanding Reserve Officers' Training Corps program, supported by increased appropriations.

☼

Congress has failed to enact legislation adequate to insure effective American neutrality or to take the profits out of war.

☼

The Senate has defeated action looking toward the adherence of the United States to the World Court.

The Church's Opportunity

In such a world of conflict the tension increases between the Church's faith that God rules in history and the world's faith that brute force is the final arbiter. The Church of Christ is tempted to save itself by compromise with the world's way of war. If it surrenders, it is in danger of losing its life. "Whosoever will save his life shall lose it: but whosoever shall lose his life for my sake and the Gospel's, the same shall save it." If the Church will risk its life for the loyalties it declares in its resolutions, it will save its life, perhaps at a cost which, by its redemptive power, may be the price of peace.

Christians have been active and should continue to be active in the promotion of all programs for peace which in objective and method are consonant with the principles of the Kingdom of God; but they have this other mission,—relying upon the power of God, to set in operation those redemptive spiritual resources which will make programs effective.

Some Objectives of Immediate Concern to the Churches

Set in this world of conflict and threatening war, the Churches of Christ, which have declared that the ways of war are in flat contradiction to their gospel and their religious loyalty, should set themselves to careful study and active support or promotion of some such program as the following:

1. The vigorous promotion of the world mission of the Church as the universal fellowship . . . a more poignant realization that war means the dismemberment of the Body of Christ.

2. The mitigation or the elimination of the causes of war by
   a. Checking the mad rush in armament competition. . . .
   b. Convening an international economic conference to provide for . . . the control of raw materials and markets.
   c. Study of the issues involved in the forthcoming Inter-American Conference. . . .
   d. Control of the traffic in arms by international agreement.
   e. Adoption of adequate neutrality measures. . . .
   f. Enactment of legislation to eliminate private profits from war.
   g. Elimination of compulsory military training from . . . civil colleges and . . . high schools.

3. The strengthening of the agencies and means for the peaceful settlement of international disputes.

4. Careful study of the problems created for the Christian by the claims of the totalitarian state. . . .

Economic Aspects of War

(Continued from page 17)

In considering the monetary costs of war the expenditures in preparation for future wars must also be included. In 1932 the aggregate armament bill for the world was approximately $5,000,000,000. The United States alone spent over $700,000,000 for the War and Navy Departments. This was more than the total cost of government in 1913, and 197 per cent more than we spent on war preparation in 1913. This amount has been increasing; the past year about $900,000,000 was expended for this purpose, while for the coming fiscal year it is reported that approximately $1,000,000,000 will be devoted to this purpose. In 1934 out of every dollar paid the federal government in the form of income tax, excise, duty, or on account of tariff. sixty-seven cents of the dollar was used to pay for war, past or in prospect. Between 1920 and 1929 approximately $37,500,000,000 was spent for war preparation by the different nations. In considering these facts intelligently one is prone to question the sanity of our civilization.

Money—Men—Morals

Serious as the money cost of war may be, it is relatively insignificant compared with the human cost of war. The World War, for example, took a human toll of over 10,000,000 lives on the field of battle, including those who died of wounds and disease behind the lines. Some estimates have placed the death list at nearly 13,000,000. To the number of young men who died in battle must be added another 10,000,000 who died as a result of war, that is, starvation, disease, massacre, and other causes. The death lists by no means indicate the full human cost. To those who died must be added 20,000,000 wounded soldiers; 9,000,000 widows; and 5,000,000 war orphans. Nor does that cover all the human cost of war. Entire nations were diseased, starved, and stunted as a direct result of the ravages of war. The Swedish Society for the Study of the Social Consequence of the War estimated, after a careful and scientific investigation, that the World War was responsible for 40,000,000 deaths. War cemeteries the world over bear grim testimony to the terrible human cost such a war entails.

The costs of war in terms of morals, or emotions are more appalling than either the money or human costs of war, serious and tragic as these may be. War is quite as much a matter of psychology as of economics and sociology. War releases the lowest of human passions. Unfortunately the hates and fears that feed on war remain behind to lay the foundation for future wars. The wave of feeling that swept this country into war with Spain is well remembered. The Civil War had its bitter hates, and the World War generated the deepest of hatreds. These war-time hates and fears are passed on from one generation to another. They are the most disastrous in their consequences of all costs of war. War thrives on hates, and it always leaves a legacy of ill-will. Europe in particular has become an inextricable net of distrust, hate, and more or less hidden commercial rivalries. One capitalistic nation distrusts another, and one communistic nation denounces as an irreconciliable enemy the capitalistic nations of the Occident. The unprecedented hurling of invective, insult, challenge, and defiance that of late has taken place between the leaders of certain nations in Europe sets new records in international discord and is typical of the times. Such a spirit is an obstacle to any effort either to bring about disarmament or a reduction in armaments. Rumors are abroad periodically that Europe is on the verge of another general war. The Spanish Revolution itself has possibilities of starting such a conflict. Some also predict that it is a forerunner of a real conflict between Communists and Fascists in Europe. What passes as world peace in the midst of feverish preparation for war, hangs in the balance. While certain of these nations may not necessarily desire general war, yet all that may be necessary to start an European War is some unhappy incident which will play upo.. the war psychology that has been built up in the past fifteen years and will incite the peoples of these countries into action.

War: Costly; Destructive; Futile

In considering the economic aspects of war, it is obvious that scientific progress has rendered modern warfare highly destructive and costly. War is unprofitable to all concerned because of the increasing interrelationship of the economic life of the world. In a modern world economy there is a mutuality of economic

interests among various nations. War places a strain on every source of revenue, piles up debts, unbalances budgets, leads to depreciation of currencies, overstimulates some lines of industry, and cripples others. This produces a dislocation of the economic life of the nations, and leads to national ill-will, the demand for self-sufficiency, and such nationalistic policies as are reflected in tariff barriers and other commercial restrictions which handicap international trade.

Modern wars have become extremely costly. The profits of war sink into insignificance when compared with the total cost of war, past, present and future. These costs in terms of money are enormous. In terms of men such costs are really beyond human computation, while in terms of morals and emotions they are terrifying, especially when considered in the light of their effects upon civilization.

The futility of war is increasingly recognized by all thoughtful people.[1] Because of the economic consequences, the inhumanity and insanity of war, a way should be found for its abolition. The terrible burden of the cost of war demands that a way be found out of the difficulty. It is a wonder that the war-sick peoples of the world do not demand that the whole war system be liquidated. Today millions of men are under arms being prepared for more war, the taxpayers of the nations pay billions to further a system that long since has been found futile, and mothers are urged, in the name of patriotism, to sacrifice their sons on the altar of war. Surely this is a dilemma from which the nations of the world can extricate themselves only by a resort to peaceful methods and friendly coöperation. Goodwill rather than hatred and fear is the sine qua non of peace. Respect for mutual rights and international friendship rather than hyprocisy and ill-will constitute the basis for any permanent peace. National prejudices, distrusts, hates, and commercial rivalries must be supplanted by the spirit of human brotherhood, if war shall cease.

[1] A current national pole conducted by the American Institute of Public Opinion shows that 71 per cent of the voters in the United States are in favor of requiring Congress to obtain the approval of the people by means of a national vote or referendum before declaring war. This rather large majority in favor of such an innovation can probably be expained on the basis of the world-wide race to re-arm; the delicate state of peace in Europe; the agitation of women's organizations and peace societies which believe that a national vote would serve as a safeguard against hasty and ill-considered action in time of excitement and emotional strain; and the determination of the American pople in their desire to remain neutral in the event of war.

Books and Peace

By Florence Brewer Boeckel *

MINISTERS and all peace workers always need a new compilation of facts. At the moment, it is very difficult to compile anything in the international field which will remain a fact as long as it takes to get it into print. In *The Supreme Cause*, Mrs. Estelle M. Sternberger, executive director of World Peaceways, has done the difficult job of making a helpful collection of opinions and proposals about the important problems that press upon the peace movement.

Because the idea and the word must precede the fact, the number of books appearing from day to day on the new conception of democracy are encouraging. At least the idea is accepted and proclaimed that democratic governments cannot survive if the assumptions on which they rest are denied by injustices in the economic field or by the toleration of violence in the international.

How long the struggle has been, how much in human effort and sacrifice will have been lost if the present generation fails to carry on the struggle for human freedom which democracy represents, is made clear in *Liberty Today*, by C. E. M. Joad. It is one of the books that I am moved to urge everyone to read. Every reader will undoubtedly be struck by different truths which it presents. To me, the most striking is this: the solution of the problems of today depends upon the renunciation of violence. Let those who are struggling against the continued toleration of the outstanding and officially approved instrument of violence—war—realize, as a source of strength, the fact that they are continuing mankind's century-old struggle for liberty.

Challenge to Democracy, by C. Delisle Burns, is a somewhat more concrete treatment of this same vital subject, and above all a plea for all men—and all governments—to realize that they have a common cause and to work together for it.

Of special interest also, is *The Voice of Freedom*, a compilation made by Henry W. Nevinson of the great pleas of Englishmen for freedom. It is particularly wholesome reading today when those who advocate some form of government other than the democratic are so loud in their arguments.

* Of the Staff of the National Council for Prevention of War, Washington, D. C.

Closely connected with this subject is a collection of articles by leaders of thought in various universities on *Propaganda and Dictatorship,* which describes the uses to which state propaganda is being put under various forms of government.

We Europeans, by Julian S. Huxley and A. C. Haddon, scientifically and conclusively blows to bits the "dangerous racial myth" now being used as one of the chief props of nationalism and as a "cloak for selfish economic aims."

America's essential contribution to the settlement of present world tensions relates largely to our trade policies, and therefore the various publications of the National Committee for Reciprocal Trade are timely and important. *A World Divided Is a World Lost,* by Hendrik Willem Van Loon, enlivened by his unique sketches, popularizes the argument on freer flow of trade. *Reciprocal Trade, What It Means to the Nation,* a collection of editorials from every State, indicates the growing sentiment behind revision of our tariff policies.

Dr. Stephen Duggan has recently issued, through the World Peace Foundation, a book, *Latin America,* which is a valuable contribution to development of public opinion in connection with the coming Pan American Conference.

A new handbook for leaders of discussion groups, prepared by the Swarthmore Seminar, deserves a special note. The title is *Adult Education for Social Change,* with an introduction by Eduard C. Lindeman, who declares the discovery of "sanctions for peace and order other than violence" is the basic problem of our generation.

The Supreme Cause. Sternberger. 218 pp. N.Y.: Dodd, Mead. 1936. $1.25.

Liberty Today. Joad. 216 pp. N.Y.: Dutton. 1935. $1.50.

Challenge to Democracy. Burns. 240 pp. N.Y.: Norton. 1935. $2.50.

The Voice of Freedom. Nevinson. 304 pp. N.Y.: Dutton, 1929.

Propaganda and Dictatorship. Edited by Childs. 153 pp. Princeton Univ. Press. 1936. $1.50.

We Europeans. Huxley & Haddon. 246 pp. N.Y.: Harpers. 1936. $2.50.

A World Divided Is a World Lost. Van Loon. 21 pp. N.Y. Pamphlet House. Board, 25 cts., paper, 10 cts.

Reciprocal Trade, What It Means to the Nation. 43 pp. National Committee for Reciprocal Trade, 330 West 42nd St., N.Y. 1936.

Latin America. Duggan. 65 pp. N.Y.: World Peace Foundation. 1936. 75 cts.; paper 35cts.

Adult Education for Social Change. 36 pp. Social Order Committee, Social Service Bldg., 311 S. Juniper St., Phila. 15 cts.

Current Films

The estimates of films here reproduced are offered in response to the action of General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education. This selection includes recommended films only and represents approximately one-fourth of those covered by the National Film Estimate Service from which they are obtained. The estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Ramona (Loretta Young, Don Ameche') (Fox) Well-known melodrama of California in the '70's finely done in excellent Technicolor, some scenes of unusual beauty and charm. Idyllic Indian romance, until persecution by greedy whites brings tragic suffering and grim death for hero.
For A: **Fine of kind** For Y: **Very good** For C: Too strong

Thank You, Jeeves (Arthur Treacher, David Niven) (Fox) Crazy slapstick farce, with little of the Wodehouse original, full of hokum, archaic thrills and stock laugh-devices, but Treacher's role as valet to whimsical hero is redeeming feature. Decidedly different and amusing.
For A: Good of kind For Y: **Amusing** For C: **Amusing**

Give Me Your Heart (Kay Francis, Roland Young)(Warner) Dignified problem play about unwed mother who, to assure child's good name, gives him up to married father's family. Resultant heart-aches end fairly convincingly in three happy marriages. Roland Young's role outstanding comedy.
For A: **Very good** For Y: Over mature For C: No

Educating Father (Jed Prouty, Spring Byington) (Fox) A humorous, realistic little comedy-drama relating prosaic adventures of the Jones family, an average small-town American family. Unimportant plot but homey touches, some suspense, and good cast make it wholesome family entertainment.
For A: Fairly amus. For Y: **Entertaining** For C: Prob. good

Girl of the Ozarks (Virginia Weidler, H. Crossman) (Para.) Well done but depressing story of a little mountain waif in an unsympathetic backwoods atmosphere. After many adversities, she wins happiness. Distinguished by performance of child star, natural dialog, picturesque settings, good character roles.
For A: Rather good For Y: Perhaps For C: Too sad

Craig's Wife (Rosalind Russell, John Boles) (Columbia) Egocentric wife, seeking security, not love, relentlessly keeps her possessions for herself, estranges friends, kin, husband, and earns heart-breaking solitude at end. Unsympathetic role finely done with elegance and restraint—save absurd eyelashes.
For A: **Very good** For Y: Mature but good For C: No

Libeled Lady (Powell, Tracy, Harlow, Loy) (MGM) Lively, sophisticated, continuously amusing newspaper-high society comedy, smartly done by able cast, dialog clever aside from wisecracks. Hilarious efforts of two men to ward off libel suit complicated by two girls. Perfect "box office".
For A: **Very good of kind** For Y: Better not For C: No

They Met in a Taxi (Fay Wray, Chester Morris) (Columbia) Lively, improbable fairly amusing mystery-romance. Unconventional but wholly unobjectionable situation when taxi-driver hero aids innocent heroine in trouble. Some homely, human episodes, but hard-boiled hero decidedly overdoes gruff, caveman stuff.
For A: Perhaps For Y: **Good** For C: Perhaps

Back to Nature (Jed Prouty, Shirley Deane) (Fox) Another picture in the elementary series "Educating Father," rather better than average. Homely, wholesome fun over a hectic trailer trip in picturesque country taken by father and irrepressible family. Mild crook adds mild romance.
For A: Fair For Y: **Amusing** For C: **Amusing**

Second Wife (Gertrude Michael, Walter Abel) (RKO) Well acted story of second-marriage complications caused by rival parental affections for children of the two marriages. Fairly convincing development eliminates colorless "villain" and brings pair to their senses. Good moments but uneven.
For A: Fairly good For Y: Hardly For C: Beyond them

Reference Materials

* Contains good Reference List.
† Orders for items preceded by this mark and requests for information should be sent to the department of Social Education, Witherspoon Building, Philadelphia. Order other materials from the Book Stores listed on page 32, except where otherwise indicated.

"Social Progress"—This magazine should be in the hands of all church leaders. Subscription price 25 cents a year, 5 copies sent to one address, $1.00 a year. Please use blank on page 32.

The Alcohol Problem

*Children and the Alcohol Problem—12 page pamphlet, single copy free.
*The Junior and the Problem of Temperance—Junior Study Unit. Teacher's Edition 20 cents; Pupil's Edition 15 cents.
*A Presbyterian Program of Temperance Education—A guide to pastors and leaders. Free.
†Alcohol As a Food—free.
†Alcohol, Its Influence on Body and Mind—free.
This Business of Drinking—2 period unit for Intermediates—Teachers' and Pupils' texts, 15 cents each.
The Value of Temperance. 2 cents each, 50 cents a hundred.
*Alcohol and the Liquor Problem—A worship and discussion program. 10 cents. Worship services printed separately, $1.00 a hundred.
*The Liquor Problem, Unit E—A study and discussion outline, 15 cents.
Tests—to be used with Unit E, 5 cents.
Have This Mind in You—A worship service. 12 or more copies, 1 cent each.
My Temperance Declaration—(A card to be signed), 2 cents each, 75 cents a hundred.
The Alcohol Problem—A Bibliography—free.

Motion Pictures

*How to Select and Judge Motion Pictures—Worth M. Tippy, 25 cents.
*Better Films Councils—Worth M. Tippy. A manual for leaders, 15 cents.
Declaration of Purpose (A card to be signed), 30 cents a hundred.
(These three may be ordered from the Federal Council of Churches, 105 East 22d Street, New York City.)
Our Movie Made Children—Henry James Forman. Macmillan, New York, 1933, $2.50.

Peace

Beyond Remembrance—A worship service for use on Armistice Day. 2 cents each, 12 or more copies, 1 cent each. (New)
"WAR TOMORROW: Will We Keep Out?"—A Study Unit for Young People and Adults. Leader's Kit, including a copy of the text, 50 cents. Additional copies of the text for members of the group, 25 cents each.
The Will to Peace—A worship service. 12 or more copies, 1 cent each.
*Beyond War—A worship and study program, 10 cents.
Services of Worship for World Understanding and Peace—15 cents.
*Program Suggestions for World Peace—10 cents.
†The Churches and World Peace—Walter W. Van Kirk. Free.

†Peace and International Relations—A Bibliography. Free.
My Personal Peace Pact—A declaration of purpose (a card to be signed), 2 cents each, 75 cents a hundred.

Race Relations

The Church and Race Relations, 4 cents.
Race Relations and World Peace, by Eliot Porter. Young People's Elective. Teacher's edition 15 cents; Pupil's edition 15 cents.

Social Relationships

*A Christian in His Home, by Eliot Porter (Problems of Marriage) Young People's Elective. Teacher's and Student's Edition, 15 cents each.
Social Relationships of Young People by Harry Emerson Stock. Young People's Elective. Teacher's Edition 20 cents; Pupil's Edition 15 cents.
Ideals of Love and Marriage. 5 cents single copy; $4 a hundred.
†Report of the Committee on Marriage, Divorce and Remarriage, adopted by the General Assembly of 1931. Free.
†Keeping Fit. Free.
†A Bibliography on Education in Family Life, Marriage, Parenthood, and Young People's Relationships. (New) 10 cents.

Economic and Industrial Relationships

Churches in Social Action—Why and How, 10 cents.
Official Pronouncements of the General Assembly Relative to Social Issues (1910-1936). Free.
Social Ideals of the Churches, 5 cents.
*Economics and the Good Life by F. Ernest Johnson (An adult study unit). Paper $1; cloth $1.50.
What Your Church Can Do in Social Service, 5 cents.
†Economics and Social Relationships—Bibliography. Free.

Book Stores

Philadelphia: Witherspoon Building
New York: 156 Fifth Avenue
Pittsburgh: Granite Building
Chicago: 216 S. Wabash Ave.
San Francisco: 234 McAllister St.
Minneapolis: 1040 Plymouth Building

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